Zions Herald

THE INDEPENDENT METHODIST WEEKLY

DECEMBER 6 1944

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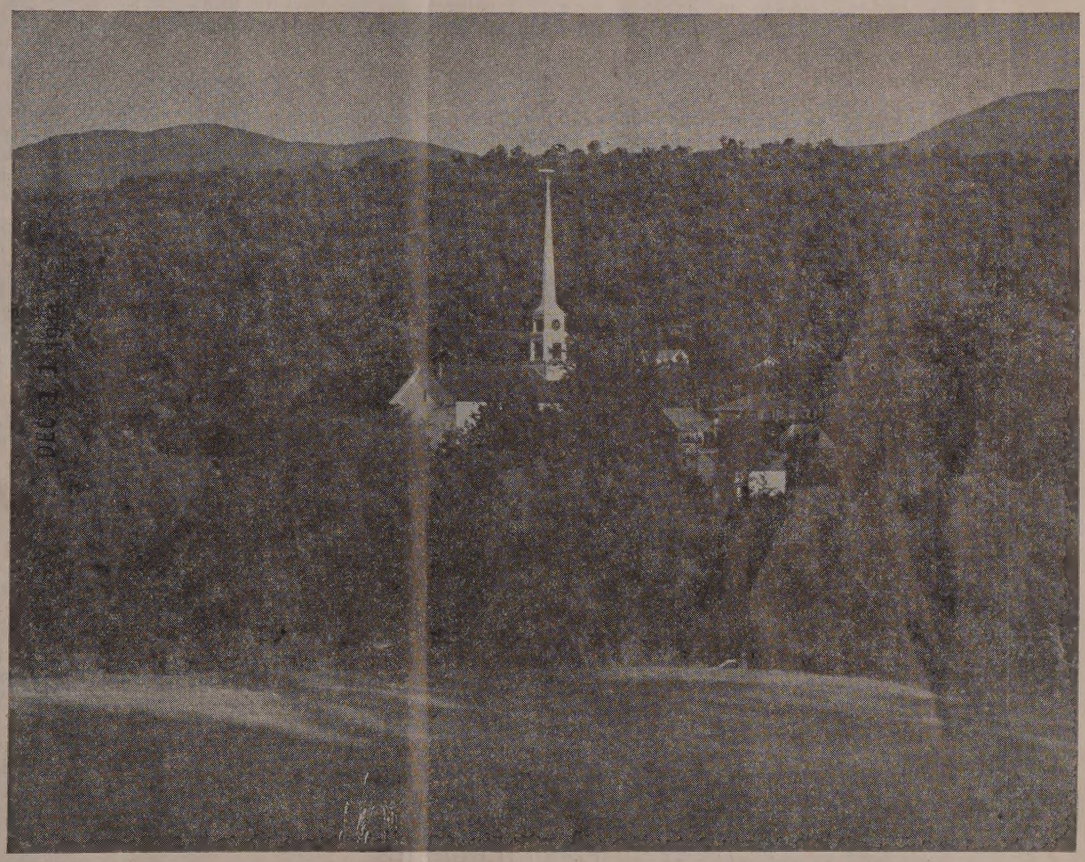

Protestantism Must Strengthen
Its Rural Church

FOUNDED 1823

MR. EDITOR!
Readers Write

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Ashrams, Etc.

(Z. H. Nov. 22). "Helen B. MacGibbon objects to your use of the term 'escape' as applied to the American Ashram. She feels that the Ashram is not an escape. Yet, as one who has been a member of an Ashram group, I am inclined to believe that it is an escape.

"It is an escape from a world where you have to dig for a living into an atmosphere where the livelihood is paid for by the delegates; an escape from a world where evil is rampant, into a social experiment where, for a time, sin and evil do not have survival opportunites; an escape from a world of drudgery, strain and vocational tensions into a community where new routines and released tensions are experienced; an escape from a world of self-centeredness into a fellowship where other-centeredness has predominate opportunity for expression; an escape (for some) from the milling multitudes into a small family group; an escape (for others, and paradoxically) from loneliness and solitude into joyous comradeship with others; an escape from a world in which there is perpetual resistance to spiritual realities into a life where the material is seen for what it is and the windows of the soul have opportunity to be opened out more freely toward God; an escape from the continuous competitive struggle into a pleasant cooperative endeavor; from a world where the daily distractions and interferences preclude desired periods of meditation, reading and prayer into a fellowship where these essentials to abundant living have ample consideration and the time factor is not so harrassing.

"If, however, the Ashram becomes just a place to spend a pleasant week or two, and one returns into the world without attempting to take upon himself the task of reorienting the world in accordance with the new insights and Kingdom principles discovered, then indeed has the Ashram deteriorated for him into a type of an escape which is dangerous. A monastic escape is undesired. Other worldly escapes are to be eschewed. As the editor has said 'we must come back in our world and live.' If the Ashram sends its members back 'to be *alive* in such an age as this,' then the temporary withdrawal is salutary. But if it does not do that, then its escapism becomes negative and undesirable. Stanley Jones himself would probably be the first to underscore this view."

(Rev.) J. Lester Hankins,
Dover, N. H.

Ten New for One Canceled

"You are doing a grand job with the Herald, and for every old codger who asks to have his subscription canceled I'm sure you'll get ten new ones. . . . I also agree that one can be profane without using profanity. . . ."

(Rev.) Homer G. Elford,
Grand Forks, N. D.

Chaplain Denies Liquor Statement

I just read in the Herald of Nov. 1 the article on page 690 entitled, "War Dept. Clarifies Liquor Misunderstanding."

May I, unofficially, state just what happens here in New Guinea?

Beer is purchased from the QUARTERMASTER and not the PX. We have no small PX stores like we had in the states. There is a large PX supply where coke syrup is purchased. But right now we can't get the charged water for it, and when we can, there are very few machines to mix it. Beer comes regularly by ship and is purchased from the Quartermaster Dept. for the Battalion. Beer is purchased for EVERY man and officer, regardless of the fact whether he drinks or not. Most drink. I do not drink. But the Supply Section of BN. buys beer for me and every other man who does not drink. Another officer takes my allotment and pays for it. The enlisted man who does not drink either tells them he doesn't want it and some other gets it, or he takes it and sells it to his friends for the price he pays for it.

If coke or soft drinks (there are no soft drinks available) were handled the same way, those who do not drink would get their soft drink regularly two times a week (6 bottles in all) as those who drink beer. It is very evident that the attempt to get coke and soft drinks is very weak as compared with the beer effort. If it is possible to fill a ship with beer, it is possible to fill a ship with soft drinks. Some coke is available in syrup form. But now the charged water is not available. When it is, there are very few machines to mix it. Many men have told me that they would prefer soft drinks to beer. Right now, only a few men do not drink beer. The situation encourages beer drinking. And it is purchased here from the Quartermaster Dept. of the U. S. Army.

As to liquor, it is not available for the enlisted men. Officers have received some. Right now there is none but Officers' Clubs seem to have some. I think they get it outside of the Army Supply. The officers are now talking that it will be available again. In Australia, each officer was allowed so much liquor. There it was purchased for all the officers. I do not drink. Some other officer purchased mine.

That is the situation here. It may change before you get this letter, but I doubt it.

Sincerely,
(Chaplain's Name Withheld)

Funeral Reforms

(Z. H. Nov. 15). "Your reference to the 'gaudy trappings and soft-music supplied through amplifiers at a nominal cost,' is worse yet. Any gaudy trappings, whatever they are, in this establishment, are here for the comfort of the families we serve.

"I contend that if the Federal Council of Churches of Christ in America cannot find anything of more importance, particularly at this time, to which to devote their efforts, they had better fold up. If the Herald cannot find anything of more importance to devote its editorial space to, in an area where bar-rooms and race tracks are enjoying the greatest prosperity in history, they too, might as well save their efforts and go on the shelf along with the other relics of a dead age."

Kenneth H. Dykeman,
Colonial Funeral Home,
New Bedford, Mass.

President's Cussing

(Z. H. Nov. 22). "About presidential any other variety) swearing, I think it wo surprise many Christians if they knew j how much importance is placed on prof ity by non-Christians. It is a fact that man's Christianity is measured to such extent by the language he uses that it is tile for a swearer to talk to an outsider ab the value of Christian principles and acti

"The natural habitat of profanity is barroom."

Very truly yours,
Earl B. Hurlburt
East Cleveland, Oh

Longs for Wesleyan Revival

"I have been familiar with the Hera for more than fifty years. . . . In your 'M Editor' column I have noticed criticisms lo before you took over . . . there is to me division vein, which I understand is a 'sc to please the pros and cons. There are artic favorable to Wesley and his teachings; wh on the other hand, one would think that t writer longed for the days to return whi witnessed the terrible conditions which t Wesleys found. Spiritual values are exalt by one writer, while formalism and ritualis are stressed by another. New chancels, luminated crosses and candlesticks are fut attempts to recover lost passion for God a lost souls. . . .

"If Methodists believe in prayer, pray meetings would be regularly held and sp cial ones for urgent cases. The Crusade f Christ is being built on a faulty foundatio 'Much smoke and little fire!' . . . Have a honor roll for churches conducting pray meetings! These new chancels need christe ing with tears of penitents. . . . Yours for Wesleyan revival!"

William A. Rich,
Lawrence, Ma

A Report We Will Want

"The most important task of the church i wartime is to be a present nucleus for th world community that must come to birth.

This is one of the concluding sentences a 25,000-word report on the "Relation of th Church to the War in the Light of th Christian Faith," which was submitted t the Federal Council of the Churches o Christ in America. The report was pre sented by its chairman, Professor Robert I Calhoun of Yale University, at the bienni meeting of the Federal Council which i now being held in Pittsburgh.

The report falls into three parts: (1) a account of the crisis of history of which th war is a part and a symptom; (2) an inte pretation of God's relation to the war; an (3) a discussion of the Christian's duties i wartime and of the role of the church. A lowance is made for the positions of bot pacifist and non-pacifist members of th commission. Non-pacifists are in the majo ity, but the report does not stress this issue.

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A subscription to Zions Herald makes a ideal Christmas gift that lasts fifty-two week of the year. Zions Herald will send an attrac tive Christmas card bearing your name t your friends announcing your gift of th Herald for 1945.

Catholics and Protestants as Rural Parsons

PROFESSOR C. M. McCONNELL

The training of rural priests and pastors for the total ask of the church in town and country communities is ne of the chief tasks of both Catholic and Protestant hurchmen. And by "rural" we mean something distinc-ive, qualifying and definite. This much used and inclu-ive word has been applied to back road neighborhoods nd city parks. One country preacher described his hurch as a "rural country church." A small town reacher once gave this loose description of his parish, "I ave some rural members out on the nearby farms."

Out of the loose use of this word "rural" some defini-ive meaning is emerging. It is an overall, inclusive, term vhich can be applied to the forty-seven million people in ne United States who live in open country neighborhoods r in towns of twenty-five hundred or less. The U. S. ensus sets this population figure and in order to avoid ndless confusion in rural church discussion and planning, ome arbitrary line must be rawn between urban and ural population.

The "rural" population can e divided into farm and non-arm. Twenty-seven million eople live on the land and arm the top soil. They are armers who make their liv-ng by tilling the top soil. An ndefinite number live on the nd and farm both the top oil and dig beneath it for oal or some mineral. A few ist live on the land with no ocal means of support or as art-time farmers. Twenty illion people live in the mall rural villages and trade vith one another or those ving on the land. Some are professional people and thers conduct small factories or processing plants.

The first step that anyone must take in the training of rural minister is to get clearly in mind the above dis-nctive population divisions. With this as a beginning, ne distinctions and differences that arise out of occupa-on, size of community, number of people living in an rea and other factors that make a distinct urban and rural vay of life may be understood. This is the one essential oint of departure in the training of rural ministers.

There is abundant evidence that both Protestant and Catholic church leaders have sensed some rural and urban ifferences and have begun to set up distinctive rural aining programs for their ministers. Two great Rural Church Conferences were held recently. The twenty-econd annual convention of The National Catholic Rural ife Conference was held at Cincinnati, Ohio, Nov. 10-13. our hundred ordained priests, three hundred seminari-ns, six hundred nuns and six bishops were in attendance. he program covered a wide range of topics with very lit-e time devoted to strictly church methods and procedures.

Five hundred and eighty-five rural ministers and eaders met at Elgin, Ill., Nov. 14-16, in a National Con-ocation on The Church in Town and Country. This Protestant meeting was held under the auspices of the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of Churches of Christ in America.

Anyone who attends these great meetings feels like one of the Methodist preachers of Iowa felt as he left the Convocation in Elgin with the parting words, "I feel like a sponge full of water. I sure soaked up a lot of information and inspiration here and I am going back and wring it out for my people." And one gets the impression also that no group of ministers anywhere is being given so much definite and specific training, as are the rural priests and ministers. They are the men who have to do the church's job in town and country. And when you stop to consider that *out of the two hundred and twenty-two thousand churches in the United States, one hundred and eighty-five thousand are in rural communities,* you can get an idea of the importance of this training. And it is for the farm population that the churches have been readjusting their training programs.

There are two areas of ministerial life which this training reaches. One is the theological seminary and the other the rural preachers in service on the field. Both Catholic and Protestant leaders are carrying on extensive training programs in these two fields. Scant reference can be made to these programs here, but they will bear much study, and they will warrant heavy emphasis.

With only twenty per cent of their members in the rural areas, the Catholics are going in for a real training program for rural priests, both in seminaries and on the field. In the Catholic Manifesto on Rural Life it is stated that, "Seminarians should be imbued with a love for the apostolic ministry on the countryside. But especially, as stated by Pope Pius XI, all candidates for the sacred priesthood must be adequately prepared to meet their task by intense study of social matters." And the National Catholic Rural Life Conference has stated that its objectives are to be met by education. "This is effected through its literature, summer schools for rural leaders, special lecture courses given in colleges and local communities, and through local diocesan organizations."

The Protestant Churches are at work in both groups also. Last summer about four thousand Protestant ministers of town and country churches attended forty-four schools and institutes set up for service to rural communities. The purpose of these schools as stated by the Committee on Town and Country is "to develop fellowship among ministers in rural communities; to increase the contacts of rural ministers with officials of farm organizations, government officials, and teachers in agricultural colleges; to help ministers become fully acquainted with

tested methods for town and country church work."

The National Convocation on Town and Country Church set up a commission on the Theological Seminary and the Rural Church. A preliminary report of this commission was made, and among other things these recommendations were made:

"That seminary students preparing for the ministry in town and country, be encouraged to take some work in an agricultural college, either during a summer term, or in the year following graduation from a seminary.

"That further study of plans be made for in-service training for:

(a) Ministers who have not completed college or seminary courses of study.

(b) Ministers who have completed college and seminary training and need special training for rural work."

America's Rural Missions

Sarah B. Evans

The presence in Elgin, Ill., two weeks ago, of 648 rural leaders, 207 of them Methodists, itself has important missionary significance. Both the larger interdenominational convocation and the Methodist session that followed had mission agencies as sponsors. Both attracted in large part earnest, vigorous young men, who, because they believe in the rural church, proudly claim it as their field of service. They recognize its problems, are convinced that cooperation, better understanding and interpretation will diminish them; that opportunities offered by the Elgin meeting constitute an excellent starting place.

Keynoting the convocation, Dr. Henry S. Randolph, Board of National Missions, Presbyterian Church, U.S.A., declared: "Farmers must recognize their obligation as stewards of the soil—that the earth is holy and to be maintained for the use of ourselves and those who will come after us." He challenged those present to "develop among rural people proper attitudes toward the soil and an appreciation of their stewardship." To do this, churchmen must know the farmer's problems and work together toward their solution. Thus land tenure, soil conservation and cooperatives figured as prominently in the discussions as did worship, evangelism or religious education.

"Unless the land on which the structure of society is built can be kept in a condition of sustained and improved use, there is no hope of peace on earth or good will among men," Dr. H. H. Bennett, chief of the Soil Conservation Service of the Federal Department of Agriculture, told the conference. "Hungry people will not keep their treaties and will become restive and ready instruments in the hands of dictators who promise a way out of privation, or fear of privation, of the essential needs of life. . . . The church must have more to offer this generation than heaven after death. We do not deserve heaven unless we can make a heaven of this wondrous earth of ours." The speaker had pointed out that 200,000,000 acres of cropland has been "ruined for further practical production or severely damaged in the United States during the last 100 years—land equal to the combined extent of Illinois, Indiana, Ohio, Michigan, Kentucky, Maryland, and Missouri. Men working with one another to keep farmland productive find in that kind of work something that breeds cooperation and understanding. . . . We have in soil conservation an effective instrument of understanding, mutual helpfulness and progress," he continued.

In this realm the task of the church becomes one of interpretation. "'One World' is still to be interpreted in rural terms," said Dr. J. H. Kolb, of the College of Agriculture, University of Wisconsin, discussing social issues in agriculture, with which the church and other institutions are mutually involved. "The time has come for rural voices to speak less of 'fair shares' of the national income and consider more fully the general social policy whereby a total nation can move forwards. . . . It is futile for farmers to try to be anti-labor, anti-industrial, anti-urban, anti-middleman. It is high time that they and their spokesmen assume a broader gauge of statesmanship concerning the 'general' welfare involving those wider and more inclusive interests of the nation with which agriculture and the nation are inexorably intermeshed."

Reports of the fifteen study commissions of the Protestant Convocation and the five groups into which Methodists divided in their conference, bristle with missionary implications. They also propose specific methods of accomplishment. Only a few can be mentioned here, but the missionary fervor of the Commission on the Church and Agricultural Reconstruction, characterized many. It said: "As long as there is human need, the church must be concerned with it. It will not rest until the dispossessed peoples have a fair share in terms of their basic needs, and in the light of the brotherhood of men and the kingdom of God. . . . (The Church) must exert its influence to direct agricultural reconstruction into the channels of meeting human needs the world around."

This group defines as an outstanding task the reestablishment on the land of many returning service men, to whose needs the church must be alive. The Land Tenure Commission regards as imperative the establishment of farm people on family farms and shoulders local churches of all denominations with the responsibility for it. Investment of permanent funds of denominational boards is asked by the Commission on Laborers and Sharecroppers to help establish young people on the land.

Exertion of Christian influence in an attitude of "good neighborliness"—not in pious practices, paternalism or charity—is urged by the Church and Community Agencies group, which endorses "reaching the unreached" by cooperation in specific areas of service. The Commission on Agricultural Missions calls particular attention to definitely defined groups in American agricultural life which demand specialized help—returning service men, Indians, Negroes, Japanese-Americans, Spanish-speaking and mountain folk. "Agricultural missions is the application of Christianity, both as a faith and a way of living, to an agricultural situation. . . . In this sense every local church is a mission church," the report explains. The Commission on Minority People condemns segregation, endorses opportunity for the Japanese-Americans to choose their place of residence, approves the program of the National Conference of Christians and Jews and urges its expansion into rural areas, approves the abolition of wardship among American Indians; asks that legal restrictions against Negroes be removed, and encourages better understanding for all.

Throughout the conference the inter-dependence of city and rural interests was stressed. The Commission studying this topic seeks the cooperation of church and civic leaders to overcome mutual antagonisms—that both groups might unite for remedial action on affairs of common interest and understanding.

Cooperation of pastors in a planned calling program to reach every family in the community was discussed en-

thusiastically. Personal and mass evangelism was emphasized and the term broadened to include not only individuals but institutions, as the church exerts a subtle influence characterized by the Christian premise of concern for others. Expansion of the church to serve unchurched areas, consolidation for more effective and united ministry in over-churched districts were encouraged. Methodism has long supported the group ministry and larger parish plans. It also enables its rural ministers to keep pace with the changing rural life by providing leadership training opportunities, by cooperating with interdenominational groups.

Study groups were provided on "The Philosophy of Rural Church Work and Life," "The Program of the Rural Community and Its Church," "The Rural Community," "An Educational Program for Rural People," and "The Rural Family." Leaders were the Rev. Clyde N. Rogers, Dr. Rockwell Smith, Dr. D. E. Lindstrom, the Rev. Garland Stafford, and Miss Noreen Dunn.

Policies and programs serving the rural church provided a unique opportunity for an exchange of ideas when representatives of nine church agencies presented a symposium on "The Present Program and the Future of Rural Work in Methodism," with the Rev. Ralph L. Williamson, retiring president of the Fellowship as chairman. Members and their agencies were: Miss Rowena Ferguson, editor, Youth Program Materials, representing Editorial Division, Board of Education; W. Rolfe Brown, office and research secretary, Board of Lay Activities; Dr. Roy H. Short, editor, *The Upper Room,*" Commission on Evangelism; Thomas F. Chilcote, Jr., news editor, *The Christian Advocate;* Dr. Rockwell Smith, professor, Garrett Biblical Institute; George B. Ahn, Chicago office of Methodist Information; Dr. Horace Smith, president, Garrett Biblical Institute, representing Methodist American Association of Theological Seminaries, and the following representatives from the Board of Missions and Church Extension: Dr. A. J. Walton, superintendent of the Department of Town and Country Work and co-director of the Methodist conference, Miss Noreen Dunn, of the Woman's Division of Christian Service, and Miss Sarah Evans, of the Joint Division of Education and Cultivation.

Officers elected by the Methodist Rural Fellowship, which reported 560 members, are: president, the Rev. Ray Magnuson, Waverly, Neb.; first vice-president, the Rev. Elliott Fisher, Sacramento, Calif.; second vice-president, the Rev. Garland Stafford, Taylorsville, N. C.; recording secretary, Mrs. James W. Sells, Jackson, Miss.; treasurer, the Rev. Ralph Kofoed, Erie, Ill.; membership secretary, the Rev. Russell V. Carr. Milaca, Minn.; secretary of the Council, the Rev. Philip N. Pitcher, Springville, Pa.; editor, *The Bulletin,* the Rev. John B. Howes, Milroy, Pa.

Addressing the dinner session of the Methodist group, Dr. C. Horace Hamilton, head of the Department of Rural Sociology, University of North Carolina, and editor of *Rural Sociology,* said:

"We ought not to close our minds against the possibility of developing in America for limited and proper areas a democratic cooperative mechanized industrialized agriculture which would enable us to take advantage of the economics resulting from modern science, machinery and business methods.

"After this war is over, America and American agriculture will be more than ever members of the world community, competing and cooperating with the economics of other world powers. To put it plainly, American agriculture will be competing with Russian agriculture. Perhaps we would be wise to face the issue realistically and keep our minds open to experimentation in this question of cooperative farming. Our experiments need not be communistic or fascistic. There is a democratic and cooperative way to do nearly everything. State communism is not synonomous with democratic methods of cooperation. My plea is that experimentation with the principles of cooperative agriculture be continued."

A Modern Parable

Mary Foot Griffing

Once there was a church down by the sea, whose members prided themselves on keeping the whole law. When Missionary Sunday came, they met their apportionment in full, to the penny. One year, just after their apportionment had been met in full, the Lord sent a letter to the church, telling them about the famine sufferers in China, and asking them to send a gift, but they did not know it was the Lord writing. They thought it was the district superintendent!

They replied that they would like to help, but had given all they could this year for Foreign Missions.

The Lord is never willing that a church should lose its vision, so He wrote again, telling them of flood victims all over the world,—Christians in China who had lost all and were living on leaves of trees; Christians in their own state who had lost houses, lands, clothing, and were dependent upon their Christian brethren for the bare necessities of life. If they could not help both relief organizations, wouldn't they help one, the need was so desperate. The church felt the awfulness of the disaster and passed resolutions to that effect, which they sent to the Lord through their pastor, but they had given all their old clothes to the last rummage sale; they really felt that certain corporations should furnish free food and clothing.

The Lord uses strange instruments to open blind eyes. That same summer a ship was wrecked off the coast where this church stands, and there were friends and loved ones of the church members on the sinking craft.

High on a chair on the beach sat a life guard, looking out to sea. While anxious souls crowded the beach, the guard launched his boat into the sea and battled his way to the rapidly sinking ship.

One, two, three, ten drowning men the guard brought in to loved ones on the shore. As he lay panting for a moment on the beach, one of the church members cried, "Don't stop! Don't rest! My boy's out there! Hurry! !

"I'm a tither," said the guard. "There were only one hundred out there. I brought in ten." The church members could not believe their ears. Some swore, some prayed, many threatened the man. "You're not fit to be a life-guard," they cried. "A life-guard must keep going out till every man is saved, or until he loses his own life."

The guard, who knew the people well, and loved them all, smiled and plunged his boat again into the seething waters. Long afterward, when he had brought every one safe to land, and hovered between life and death himself, from exposure, the tithing church members recalled the truth wrung from their lips in their hour of need,—"a life-saver must keep on till every soul is saved," and they saw new meaning in his reply, when they tried to thank him. "That's all right," he said. "I did only that which it was my duty to do."

The church members bowed humbly and said to each other, "It is the Lord speaking to us."

Zions Herald

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXII BOSTON, DECEMBER 6, 1944 NUMBER 49

The Church of the Good Neighbor

The First Methodist Church of Miami Beach, Fla., has changed its name to The Church of the Good Neighbor. We think that this is an exceedingly fine name for a Christian church! The people are set to work out programs of understanding between religious and racial groups in that community.

Many churches have used names of saints and doctrines, but here is a church that has used a very real and alive name. May their tribe increase! The Church of the Good Neighbor *can never become* a class-minded or race-conscious church.

Protest the Vatican Relationship

At the start of the current war there was quite general approval of Mr. Roosevelt's sending of Myron Taylor as his *personal* envoy to the Vatican in Rome. General statements were made about it, and while there was some outspoken opposition to it, in the main it was approved. Even church leaders like Dr. Lynn Harold Hough took the floor at the Atlantic City General Conference in defense of the President's move.

Now, however, it seems increasingly evident that the President is making this diplomatic relationship with the Pope a more permanent thing. The time has come for us to protest with a loud voice and with specific political action! We Protestants regard the Roman Catholic church as a denomination of the great Christian Church—we cannot think of it in any other terms—even if the dogma of Roman Catholicism regards itself as "the one true church." But that is not the issue—we must object to diplomatic relations with the Pope for the very reason that it gives a state-church relationship. *Democracy itself is denied when our government relates itself to any church in any official way.*

This is not a denominational squabble between the Catholics and Protestants—it is a specific conflict between those who would relate church and state and those who would keep them specifically separate!

The Church and Town

Dr. Mark Dawber, speaking before the biennial meeting of The Federal Council of Churches, pointed out that the Protestants are rapidly allowing the Catholics to take over the matter of Christian-Social relationships. Dr. Dawber is right! If a Protestant minister identifies himself with community agencies, the average church criticizes him for becoming too "worldly"; if the average Protestant minister becomes part of a labor movement or social reform group, he is at once called a "pink" or a communist. AND YET IN NEARLY EVERY MAJOR SOCIAL AGENCY ONE OR MORE CATHOLIC PRIESTS ARE OUTSTANDING IN ITS ACTIVITY.

Is Protestantism becoming conservative? Are we losing our zeal for a vital social application of the Christian gospel? Theologically the Catholics are supposed to be the conservatives in our nation—but what of the Protestants? Certainly the Methodists have no earthly or heavenly excuse for losing touch with the social movements of our day! John Wesley instilled into the very genius of Methodism a *close personal relation with the way men live.* We cannot weep if we loose contact with labor, politics, etc., for we have ourselves to blame if such be the case!

Watch This Distrust of Russia!

Many groups of reactionaries are at work to undermine our alliance with Russia. The Catholic church has openly shown disapproval of the Russian people, and many isolationists are leaning on the Catholics for moral support in this instance.

We must beware lest this movement gain sufficient power to mean isolationism again! People are glad to have an excuse for "return to normalcy," and if it can be served up on a "religious platter," these nationalists will be more than happy to make their movement seem like a pious one.

We must beware of attitudes and propaganda against Russia, for so far as we can tell now, this material is coming from organizations and religious groups which have "vested interests" in the matter.

It is interesting that very little is being said by these anti-Russian forces about Franco, or about the exclusion of liberal missionaries from South America. Surely, if one wanted to make a case that was consistant about undemocratic forces, it would be natural to include the Fascistic regimes that are still abroad in the world. We must not alienate Russia, or South America, or Spain—we need to have free relations with every nation on the face of the earth!

Fifth Methodist President of Federal Council

In 1908, when The Federal Council of Churches of Christ in America was organized, Methodism's Bishop Eugene R. Hendrix was made its first president. From 1916-1918 the Rev. Frank Mason North, another great Methodist, served as president, and from 1928-1932, Bishop Francis J. McConnell gave distinctive leadership. The fourth Methodist to serve as president was Bishop Ivan Lee Holt, who served from 1934 to 1936. Now Bishop G. Bromley Oxnam takes office as the 13th president of the Council, and the fifth Methodist to hold that high office. Bishop Oxnam is well known throughout the church, and will bring to the Council a specific type of progressive leadership; his position in the matter of the social application of the Gospel and his driving personal energy, combine to make him a well-qualified leader for this tremendous Protestant movement.

A great leader of the negroes will serve as vice-president of The Federal Council: Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga. Dr. Mays is a graduate of Bates College, Lewiston, Me., and has achieved great recognition for his work as an educator, author, and youth leader.

This is a great combination of leadership, and we predict that the two years ahead will be ably led by Bishop Oxnam and Dr. Mays!

Bell Warns of Zeal Without Wisdom

Bernard Iddings Bell in the current issue of *The Atlantic Monthly* presents an arresting article entitled, "The Church and The Veteran," in which he sounds a very practical note which churchmen ought to heed. Dr. Bell says that it is good that the churches are getting better preparatory measures for meeting the returning veteran than they had for his departure, but warns that it is quite necessary for the churches *to find out what the service man is like in general, or in particular, of what his attitude is toward Christianity as a way of life.*

Dr. Bell feels that the churches, both Protestant and Catholic, have done a very poor work in training people in the real and deeper meanings of our great Christian faith, and that most of the current religion is mostly surface religon. "They have performed their war duties like the valiant young pagans that they are, never bothering their heads about God except perhaps when sheer, stark danger of death aroused in them a desperate longing for supernatural protection—a kind of religious awareness which almost always fades away as soon as the battle is done. . . ."

Now "escapists" will not like what Dr. Bell has said, for it is by no means a comfortable picture that he has painted. Is it not true that the deeper spiritual convictions of the faith have been pretty well crowded out by our busy-bee emphasis on "doings for the young-folks," "the annual fall and winter bazaar," and what Dr. Harry Denman calls, "our church nights of food, fun, and philosophy"—plus many other business-y functions in too many of our churches?

Instead of fussing at Dr. Bell's thesis, why not accept his challenge and make it a subject for action in our local churches? It would be well to introduce such a subject into a dull official board meeting and face frankly the local picture that the local church will have for the returning veteran.

Protestantism and the Rural Church

We have much to do in our Protestant churches if we are to restore the rural church to its rightful place of influence. The amazing number of rural churches that are closed ought to shock us all out of our lethargy! We cannot continue to regard the rural parish as a place to "try a man out" and look with ecclesiastical suspicion on the minister who remains too long in such a small appointment!

This issue of ZIONS HERALD presents three important articles dealing with the current activities of the church in relation to the rural church. We feel that the postwar task is rather clearcut in this issue, and that a well-trained ministry is needed NOW to go to work. *The Methodist Board of Missions and Church Extension is not facing its responsibility in the matter of extension*—too much money is being wasted on dead and half-dead projects!

Methodism must rise up and rethink its attitude in this matter, lest it lose its greatest domestic opportunity for service!

Dr. Jones and the United Church

Not too much publicity was given to the meeting last October of the Association for a United Church in America. The plan is known to most churchmen and is relatively simple: the name of the organization would be "The Church of Christ in America," and each denomination would maintain branches of that central and overall group, viz: "The Methodist Branch of the Church of Christ," the "Baptist Branch," etc. The difference between this organization and the Federal Council of Churches, according to Dr. E. Stanley Jones, is that the Council is advisory to the sovereign denominations, while in Dr. Jones' organization the denominations would have lost their sovereignty and the Union would be supreme.

It all seems like good theory, and might work out very nicely—but alas—the matter of denominations and their sovereignty becomes a very difficult matter with which to conjure. Desire for Christian unity makes one want to "get on board" with this movement, yet a view of the road between where we are now and where we want to go, makes it seem quite necessary to work hard for the "warming of the hearts" of the world and strive to bring in the day when men will have enough Christian love in their hearts to be willing—even to go to church together!

The Church School Lesson

WILLIAM G CHANTER

International Uniform Lesson for Dec. 17.

CHRISTIAN LIVING AT ITS BEST.

Galatians 5:22-6:10.

I. WHAT IS ST. PAUL'S IDEA OF CHRISTIAN LIVING.

1. Suppose we approach this question by asking another—what is the apostle's idea of non-Christian living? He calls it the life of "the flesh." What does he mean by "the flesh?"

The obvious answer is that he meant the body with its animal appetites. But if the list of "the works of the flesh" in Galatians 5:19-21 is examined, it will be seen that, while it includes sins arising from the bodily appetites, most of the evil things mentioned are sins of the heart and mind. Clearly the apostle is using "the flesh" to mean all those desires which find their satisfaction in this world, the world of the here and now, without any real regard for the other world of ideals. In other words, the life of the flesh is the fundamentally irreligious life, which sees success as a matter of pleasure, or popularity, or money making, or power, and gives only a minor place or no place at all to such things as duty and right and truth.

Now a man may live in the circle of these worldly aims without being a glutton or a drunkard or a libertine. But if his dominant aim is power, or money, or pleasure, or popularity, the works of the flesh appear in his life. These are the things for which men are constantly selling their souls, and betraying their neighbors. Think of the high school boys and girls who, for the sake of "a good time," or to gain popularity and prominence in school, will do many a thing which they know is cheap and low and downright wrong. Envy and jealousy and spite in youth and middle age and old age are the works of the flesh.

2. Now to come back to the main question,—what is the Christian way of living?

St. Paul calls it the life of the Spirit. Its standard of success is that which Jesus Himself embodied. It is the life which is centered around the things for which He fought and died. Now just as the life of the flesh is grounded in tendencies in human nature which, when given dominance, mean degradation and ruin, so this same nature has in it tendencies toward the higher life of the Spirit, the life which is perfectly manifested in Jesus. There is a conception of success as the attainment of character rather than the accumulation of things, as self-dedication to the service of mankind rather than to its subjection, as knowing and obeying the truth rather than getting along in the world, as loyalty to God rather than love of human praise. There are very few men who are sunk so low that phrases like these do not arouse at least a faint response in their hearts as to something real and great. To make this kind of success the central aim is to live the life of the Spirit.

Its fruit, its harvest, is the great array of noble and beautiful things which St. Paul lists in Galatians 5:22-23. Not one of these things can be seen or weighed or handled, they have led to the martyr's scaffold many a time, certainly they cannot be counted on to win the favor of men. But they are the glory of the Kingdom of God, just as the works of the flesh are the shame of the kingdoms of this world.

II. WHY DO WE, WHO ARE BY PROFESSION CHRISTIANS, SO OFTEN FAIL TO LIVE ON THIS TRULY CHRISTIAN LEVEL?

This is, I think, what St. Paul had in mind when he wrote to the Galatians; if we live by the Spirit—if we claim to draw the inspiration of our lives from Christ—by the Spirit let us walk—let us conduct ourselves in our daily round by the inner inspiration which we claim.

The fact that we fail shows that we are still under the rule of the flesh. We like the comforts and pleasures which money can buy, and so we are greedy to get and slow to give, lavish in spending for self-indulgence, niggardly in our spending for the good of others. We like the praise of men and their favor and hence we compromise our ideals and deny our Lord in fear like Peter or betray Him for greed like Judas. It is saddening to see the way in which professed Christians, young and old give their Christian ideals second or third place, or no place at all, just for the sake of things which are inherently and obviously petty. We are constantly sowing to the flesh, blind to the ultimately inescapable fact that every last thing we gain is fugitive, temporary,—in St. Paul's word, "corruptible."

III. HOW CAN POWER BE FOUND FOR CHRISTIAN LIVING?

St. Paul's answer is that the lower tendencies of "the flesh" can be conquered when a man faces squarely and honestly the meaning of Christ and His sacrifice. For in the supreme tragedy of Jesus on the cross is presented in all victorious power the glory of the life of the Spirit and at the same time in terrible contrast appears the unspeakable ugliness and shame of the life of the flesh. It was greed for money and for power, it was a loveless religion and a godless state which crucified the Lord of Glory. It was love and loyalty in all their divine perfection which on the Cross shone out unconquered and unconquerable to show us what human life can be, and at one and the same time shame our pettiness and shrivel up our sin and kindle our ambition for a life like that. Thus the contemplation of the Crucified crucifies the flesh, the little, sordid, cowardly, lower self, and opens the way to the incoming of the Spirit which dwells in Christ. He Who died on the cross and rose again, rises to live in the hearts of those who catch the contagion of His greatness and thus are enabled to live the life of the Spirit.

How long and how earnestly have we surveyed the wondrous cross? In all honesty—how long?

History and biography offer rich material for illustrating the contrast between the works of the flesh and the harvest of the Spirit. The great novels also are valuable. In history the great tyrants like Hitler and all his unlovely predecessors, in fiction characters like Steerforth in Dickens' "David Copperfield," Tito in George Eliot's "Romola," Becky Sharp in Thackeray's "Vanity Fair," are examples of the life of the flesh. On the other side, the lives of men like St. Paul, St. Francis of Assisi, Livingstone, Schweitzer, and women like Elizabeth Fry, Florence Nightingale, Jane Addams, may be mentioned. Christian living is living in "the grand manner." This lesson should be taught so as to make that clear.

LESSON FOR DECEMBER 24. Topics for study and report.

1. Note the contrast between the exalted language of Luke 2:11 and the very humble nature of the "sign" described in v. 12. Is not this an anti-climax? Why did the shepherds rejoice to find their Messiah as a helpless baby in an inn stable?

2. What is the description of Christ in Hebrews 1:1-4? What meaning does it give to Christmas?

A Rural Parson Looks at the Convocation

B. F. Wentworth

We smile a bit at a meeting where rehabilitation plans are discussed when we hear that some of the service men feel that they must return to rehabilitate the folks back home. However, to be one of 618 rural church leaders at a convocation that assembled from 40 states and Canada; to listen to the messages of leaders of many churches, agricultural colleges, theological seminaries, farmers' organizations and government agencies; to be the guest in a Lutheran home with a Lutheran minister; and finally to ride home part way with some Japanese people who are forced to seek new homes by a tragic war measure, is to feel that some larger horizons and new goals are needed by the churches back home.

If this convocation reaches into those 40 states and nearly as many denominations, it must mean, first of all, a much larger vision of the work of the church. The church must seek solutions for pressing problems such as the prevalent educational policy that points our youth to material goals and therefore toward the city, where there are large financial returns; an economy of profit rather than service which will all too soon mean more poverty and suffering for many of our people; large numbers of rural people unreached by religious nurture under our present system of denominational approach; the rising community movement that has as its main principle the unity of the community, although many churches divide it. How is the rural church to meet these and many other problems without re-examining its gospel?

Besides listening to all these messages, there was the planning side, which was quite as arresting. One sensed again and again that the rural churches are surging about with tents folded and waiting for the signal for crusade. Commissions with other denominations, and again with 186 Methodists, brought out goals and conclusions that are worth some study. Up out of the church and the people came these:—from youth, a church that seems small and divided in the presence of the public school program, a youth-centered program in the agricultural agencies that surpasses that of the church, a spirit of repression toward youth rather than challenge. From the community came this—a call to the church to seek cooperation with the public school rather than the present competition, and an urge that church be not detached from the community like a button off a coat, but lead the way in forming a community council that might operate a youth center and other programs of a planned community life.

Then, there was a call in the convocation and also in the Methodist sessions for the church to invest some money in homestead programs that will help young people to settle on the land. This program will pay its own way and is in practise in the Catholic Church and in other churches. In our own church, the Rev. Ralph Templin, Indian Missionary, has such a project in New York State. As a spiritual and financial resource for the rural church, it was reported to have great returns, resulting in weak churches made strong, with other forces at work in the parish such as a resourceful pastor would use.

All these emphases mean a new approach to the work of the rural church. Don't think that this was just a meeting of sociologists, for I heard the words of Jesus, "He that loseth his life for my sake shall find it," not only from preachers, but also from laymen who were sociologists or farmers. One of these, president of the American Country Life Association, teaching in the Illinois College of Agriculture, also a good Methodist, not only urged all these approaches, but also urged that the pastor call in every home as often as possible. He declared this convocation the greatest church meeting that he ever attended.

The roots of this conference went very deep into the program of the church, not only working on the Christian philosophy of rural life, but also on the kind of evangelism that the church needs. The problems of the circuit churches were also treated with the charge quarterly conference and charge financial plan as cementing forces. The church was also urged to go out along the country roads, forming societies for religious nurture in the school houses and homes.

Worship in the church was also a matter of study, with more beauty suggested by soap and water, carefully planned worship and dignity in architecture. Some new rural hymnals were introduced which met a great need.

An encouraging interest in the conferences of The Methodist Church from Maine to California, from Texas to Wisconsin, was reported.

The Methodist Rural Fellowship has 860 members, 43 of whom are district superintendents, 3 bishops, and 42 lay people. With the Department of Town and Country Church, this organization has promoted fellowship on Commissions in a number (75) of conferences. This program keeps improving the Methodist rural churches across the continent. Besides the paid membership, there are many who are in the conference fellowships.

The rural churches are taking part in the Crusade and will come in for a share in the work of advancing the church in unreached and poorly reached places. Soon planning conferences will be held in the areas to get ready for a rural advance.

Cross to Record Crusade Gifts

SYRACUSE, N. Y.—Bishop W. Earl Ledden (left), who supervises 930 Methodist congregations in the Syracuse Area, demonstrates to a meeting of his pastors held here recently the utilization of the shield and cross design of the Crusade for Christ as a talley chart to record the gifts of each congregation toward the denomination's $25,000,000 fund for relief and reconstruction. Aiding him is Rev. Dr. C. C. Noble of Syracuse, host pastor.

Syracuse Area's share, Bishop Ledden stated, is $686,475, divided between the conferences as follows: Central New York, $252,600; Genesee, $276,875; Northern New York, $157,000.

An Important Correction

Last week's editorial page carried notice of the Wesleyan Association Banquet and gave the correct date, but named the wrong day. The day is Tuesday, December 12, the time is 6:30 p.m., and the place is Hotel Continental, Cambridge, Mass. Our readers are cordially invited to attend the banquet, at which Dr. Norman Vincent Peale will be the speaker, and tickets can be obtained by calling the HERALD office.

Bishop Lorenzo H. King, resident in the Atlantic Coast Area, is recovering from an illness, and his son, Walter King, M. D., has sent word that his father's condition is not serious.

The Rev. Herbert A. Stevens, a graduate of Boston University School of Theology, recently wrote that he was in charge of the first Protestant religious service held at The American Church in Paris on September 3rd. It was called a "Liberation Service" and Chaplain Stevens had ten French Protestant pastors assisting him. He reports that the beautiful windows of Mr. Charles Connick, the Boston craftsman, are intact and have neither been removed nor damaged in the war.

The Rev. T. Chipman Day will be the speaker at the noonday service at St. Paul's Cathedral on Tuesday, Dec. 12; and the Rev. Ashton A. Almand, on Dec. 19.

Mrs. William A. Haggerty, wife of the Rev. Dr. Haggerty, retired member of the Baltimore Conference, has suffered the loss of her brother, Mr. T. Henry Johnson, of Leominster, Mass. Mr. Johnson had been well known throughout New England as a leader of the Grange.

The Rev. Allen G. Skiff of Wesley Methodist Church, New Bedford, has been transferred by Bishop Lewis O. Hartman from the New England Conference to the Genesee Conference. The change was effective December 1. Mr. Skiff is to serve a church in Buffalo, N. Y.

Bishop Lewis O. Hartman announces the transfer of the Rev. Hobart F. Goewey, pastor of Harvard-Epworth Church, Cambridge, from the New England Conference to the Troy Conference, as of January 7, 1945. Dr. Goewey is to be the pastor of Trinity Church, Albany, N. Y., succeeding the Rev. Dr. Earl Ledden, who was elected bishop in the Northeastern Jurisdiction, resident in the Syracuse Area.

The Rev. W. C. Darby, a retired member of the New England Southern Conference, with Mrs. Darby, motored to California in September, and have purchased a home at 154 East 80th Street, Los Angeles.

The Rev. Dr. Homer J. R. Elford was the speaker at the series of services held during "Quiet Week," November 27 through December 1, at Hamline University. Dr. Elford is a graduate of Boston University School of Theology and is pastor of the First Methodist Church, at Grand Forks, N. D.

The Rev. Brownlow L. Thompson, a member of the New Hampshire Conference, is now serving as assistant field director in the American Red Cross in Italy. He writes that his "boss" is Charles Fisher, nephew of the late Bishop Fred B. Fisher. Mr. Thompson is the son of the Rev. A. Brownlow Thompson, pastor of the Federated Church in Bristol, N. H. Two other sons are also in the service: Sgt. Malcolm H. Thompson is stationed in Philadelphia, Pa., with the Army Military Intelligence; and 1st Lt. Donald Roger Thompson, Army Medical Corps, a graduate of Boston University School of Medicine, has recently completed a training course in North Carolina and is now at Carlisle Barracks, Carlisle, Pa.

The Rev. Charles F. Boss, Jr., executive secretary of the Methodist Commission on World Peace, Chicago, Ill., will represent Boston University and President Daniel L. Marsh at the inauguration of the Very Rev. Comerford Joseph O'Malley as president of DePaul University, Chicago, on December 2.

Dr. and Mrs. Harry Worley, of Foochow, China, were guests of the Methodist Church at Suncook, N. H., on Tuesday, November 28. The women were entertained at tea in the parsonage in the afternoon by the ladies of the W. S. C. S., and were addressed by Dr. and Mrs. Worley. The men met Dr. Worley at supper in the church vestry, where they plied him with questions for an hour after his address. "Missions" has a new meaning for the Suncook Church since the visit of the Worleys.

Mrs. Hattie Holway McIntyre, a life long reader of ZIONS HERALD, passed away on November 20th. Until failing strength prevented, most of her eighty-eight years found her very active in Methodist churches near where she resided, chiefly in Hyde Park and Auburndale. The service of memory was held in Centenary Church, Auburndale.

The Rev. Dr. D. F. Ebright, member of the Lucknow Annual Conference now on furlough, has spent two weeks in the New Haven District of the New York East Conference, giving a series of addresses on "India's Stake in the Crusade for Christ." He preached in the First Methodist Church, Hartford, Conn., on Sunday, Nov. 26, and spoke on that same day at the District Conference held in Bristol, Conn. Dr. Ebright was the guest of the Rev. and Mrs. Albert H. Marion of New Haven. He was assistant to Mr. Marion at the First Church in Stanford, from 1933 to 1935.

Mrs. Alfred C. Skinner, of Worcester, widow of the Rev. Alfred C. Skinner, former member of the New England Conference, is saddened by the death of her mother, Mrs. Laura A. Keyser, who died on Nov. 22.

Miss Joyce E. Brown, daughter of the Rev. and Mrs. Elmore Brown of East Saugus, is one of eight Massachusetts students enrolled at Union College, Barbourville, Ky., seven of whom are freshmen this year. Others enrolled are Robert Pearson of Lakeside Methodist Church, Lynn; Fred Mahler of St. Luke's Methodist Church, Lynn; Norma Thistle of Wakefield Methodist Church; Chester Watermann of Flint Street Methodist Church, Somerville; Betty Spooner o Acushnet; Rozelle Graham of Stoneham; an Vivian Blundell of Lakeside, Lynn, who is sophomore. Of these, nearly every one ha been active on the Lynn district or sub district in Methodist Youth Fellowship work and in summer and mid-season institutes.

With Our Writers

C. M. McCONNELL, Boston, Mass.; professor Town and Country Church, Boston University School of Theology.

SARAH B. EVANS, New York City; of the Joint Div. of Education and Cultivation, Board of Missions and Church Extension of The Methodist Church.

B. F. WENTWORTH, Wilton, Me.; minister, Methodist Church.

MARY FOOT GRIFFING, Riverhead, Long Island, N. Y.

The Annual Banquet of The Boston We leyan Association will be held at Hotel Cont nental, Cambridge, on Tuesday, Decembe 12, at 6.30 p.m. The Rev. Norman Vincer Peale, minister of Marble Collegiate Churcl New York City, will be the guest speake Reports from the Editor and from the Pub lishing Agent of ZIONS HERALD will be hear Our readers are welcome to attend this ba quet, and a limited number of tickets a available at ZIONS HERALD office.

Twenty laymen of Park Avenue Metho ist Church, Rochester, N. Y., have been o ganized as counselors in "personalized se vice" to returning service men, while 1 leaders in business, education, and medicir will be "on call" to advise them. "Som boys who have finished high school, but n college, will be undecided about continuin their schooling," said Carlton C. Olso chairman of the service men's committe "The advice of successful business men wi be helpful to them." Spiritual problems wi be treated by Dr. Henry I. Rasmus, past of the church, and the Rev. Thomas M Steen, his assistant.

A department devoted to non-Cathol news has been added to the *Victorian,* R man Catholic magazine, published in Lack wanna, N. Y., monthly, by Father Baker Homes of Charity. Material is selected fro Religious News Service dispatches. The ne feature is called "For a Better America Stories stressing interfaith goodwill are giv prominence.

Appointment of a person or persons wh will "directly represent the principles evangelical Christianity" to the peace tab and all preliminary conferences was recor mended by the Woman's Society of Chr tian Service of the North Central Jurisdi tion of The Methodist Church, meeting Chicago. In the resolution, directed to t President of the United States and "othe in authority," the women expressed the opi ion that "problems of permanent intern tional peace need the influence and guidan of Christian men and women" if a "just a enduring peace" is to be achieved.

The Federal Council of Churches, at biennial meeting, approved a resolution r questing its executive committee to consid the advisability of creating a commission study recruitment for the ministry to me the acute clergy shortage reported by ma denominations.

Problems of demobilization and postw displacement of women workers in indust will be discussed at a conference for e ployed women, to be held in Chicago ea in January, under auspices of the Wesley Service Guild and the Chicago Federati

of Churches' Employed Women's Division. For several months, the two groups have ooperated in organizing an interdenominational and interracial program to extend aid nd friendship of church and community roups to women in Chicago's war industries who are without family ties. Cooperating with the Methodist Women's Division of Christian Service, the Wesleyan Service Guild, with national headquarters in New York, has carried on an extensive program or women in war industrial plants in Richmond, Va., and Detroit, Mich.

The New England Conference Institute Commission has completed the organization f Lasell Institute in Auburndale. They have lected the Rev. N. Bond Fleming to be dean his year; with Mrs. Eva D. Pitman as dean f women; Ralph Doane, business manager; nd Mrs. Ralph Doane, registrar.

A commission of Christian scholars which or two years has been studying the relation f the church to war gave its approval to he military struggle against the Axis, but varned that war generally is "a crucifixion f both man and God." The report of the ommission of 25 scholars from nine denomnations was presented to the biennial conention of the Federal Council of Churches y its chairman, Prof. Robert L. Calhoun of Yale University. "A majority of our memers believe," the 25,000-word report stated, that Christian duty today is more adequately onceived by those Christians who voluntary support the military campaign of the United Nations against the Axis powers.

If the church is to reach people in the nks of labor, it must do what labor does, think and act for the poor, the hungry, and nsheltered; solve racial and other minory prejudice; and build brotherhood through ove," John G. Ramsey, public relations repesentative of the CIO's United Steel Workrs of America, told the Federal Council of hurches at its biennial meeting in Pittsurgh. At the recent CIO convention in hicago, Mr. Ramsey said, he asked labor aders to express their attitude toward the hurch. One direct response given, he said, as: "The church should think in terms of olitics and give us inspired leadership so at we don't have to vote for the lesser evil."

War Prisoners' Aid headquarters and fices of Tracy Strong, director of the M. C. A.'s work with war prisoners, will ortly be moved to London. Headquarters r the work has been in this country since rly in the war. Plans are also under way r enlarging the Paris office of the War isoners' Aid to facilitate work with Geran prisoners of war in France.

Provision for use of force in the Dumbarn Oaks Agreement should not obscure its nstructive aspects such as the creation of Economic and Social Council and a orld Court, John Foster Dulles told the ennial meeting of the Federal Council of hurches. Dulles, chairman of the Commisn on a Just and Durable Peace of the Fedal Council, stated that the proposals, "deite defects, provide the framework for conuing collaboration of the United Nations, d, in due course, neutral and enemy nans."

A meeting sponsored by the Boston Disct committee for the promotion of the usade for Christ will be held in Harvard-Epworth Church, Cambridge, on Dec. 14, at 7.30 p.m. Valuable suggestions to make Christian education in the local church more effective will be given by Dr. Hobart F. Goewey; "Evangelism for Our Day," will be the theme to be presented by Dr. John Hoon, of Springfield. The main speaker will be Dr. G. T. Warfield, who was in charge of all Methodist work in Poland before the war. When the Germans marched into Warsaw in 1939, he was arrested by the Gestapo and for more than a year, he was interned in German concentration camps. The members of all the Quarterly Conferences on the Boston district are urged to attend this meeting.

From November 20 to Dec. 4, the St. Botolph Club in Boston held an exhibition of water colors by Lieut. Dwight C. Shepler, U. S. N. R. This exhibit also included pictures loaned by the art section of the United States office of Public Relations. Mr. Shepler is the son of the Rev. and Mrs. Joseph M. Shepler of Lunenburg, Mass.

Laymen of the Congregational Christian Churches in the United States believe so much in the spiritual value of "mountain-top experiences" that they have bought themselves a mountain-top. A group of churchmen have purchased Pine Mountain, a 2,400-foot peak on the north end of the Presidential Range in New Hampshire, and formed the "Pine Mountain Corporation."

"Hymns of the Rural Spirit," a collection of 100 hymns and 25 rural folk songs, prepared under the auspices of the Committee on Town and Country and the Commission on Worship of the Federal Council of Churches will be published shortly. Containing both old and new hymns from many sources, the unique collection is part of a long-term program to develop more adequate worship materials for the rural church.

Parishioners and friends gathered at Foundry Methodist Church, Washington, D. C., on November 17, to celebrate the 20th anniversary of the Rev. Dr. Frederick Brown Harris' ministry there. The guests and speakers included Vice-President Wallace, who paid tribute to Dr. Harris' service as chaplain of the Senate; the Rev. James Shera Montgomery, chaplain of the House of Representatives; the Rev. Dr. Ralph D. Smith, superintendent of the western district of the Washington Area; the Rev. Dr. Frederick E. Reissig, of the Washington Federation of Churches; and the Rev. Dr. Fred S. Buschmeyer, of the Washington Ministerial Union.

The Methodist Church in Spencer, Mass., will have a service of praise and thanksgiving on the anniversary of the fire which destroyed the church edifice. The service will be held in the present headquarters, Wednesday, Dec. 13, 7.30-9.00 p.m. The members of the Official Board think it most appropriate that the people assemble in the sanctuary on the anniversary of the tragedy, to thank God that He upheld them, that He inspired others to lend a hand, and to pray for His continued guidance in the work of the church. Most of the money for the rebuilding of the church has been pledged. The rebuilding will be done in three units: the exterior of the sanctuary, the education building, and the interior of the sanctuary. Work is already under way on the first unit. The completion of the other units depends upon the progress of the war.

The Homemaker's Corner

Mrs. Harry A. Burnham

THE EXPULSIVE POWER OF A HOBBY

In a fine old New England town there is an inn which has been closed since the decrease in tourist patronage. Now it is to be opened again as a home and rehabilitation center for those who have returned from war areas to find themselves physically or mentally, unable to adjust themselves to their former places in life.

There they may bring their families and find instructors in many kinds of handcraft. There will be looms for weaving, tools for wood carving and leather work, materiars for painting and etching.

As they progress in their "hobbies," which is what they will be at first, it is expected that other centers will be opened where those who wish to do so may specialize in their chosen work, making it, eventually, a profession. From this start it is hoped that a state-wide handcraft organization will develop, and that those one-time dazed and weary men and women will buy homes and become self-supporting in their art.

On a smaller scale a hobby in the home can solve most of the junior delinquency of which we are hearing so much. "I can't be bothered," was the reply of a ten-year-old when he was invited to go to see a moving picture show. "I have to work on the soapbox motor tank I am building."

MEET THE METHODISTS

Mrs. William G. Richardson, wife of the late Rev. Dr. Richardson, a member of the New England Conference, is just 89 years old, and has the vitality and vision of a

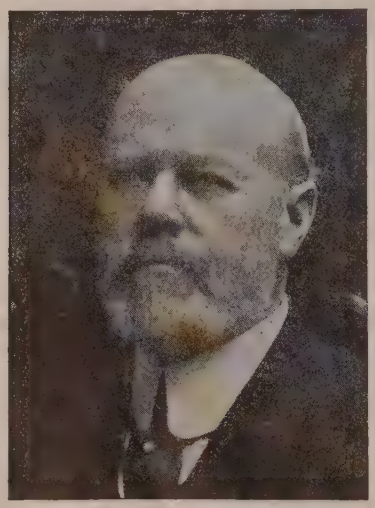
youngster! She still attends the church which her husband had pastored at Watertown, Mass., and her pastor, the Rev. Edson G. Waterhouse, says of her, "One cannot find in Methodism a more devout or faithful member of the church than Mrs. Richardson. She is always in her place at every worship service and always active in the work of the church. She is alert and up to the minute, and can discuss the latest books and events."

ZIONS HERALD salutes Mrs. Richardson as a loyal Methodist whose zeal and enthusiasm for the Lord and the church gives us all confidence in the future.

Seventy-Fifth Anniversary of Revell Publishers

In celebrating its seventy-fifth year of publishing, Fleming H. Revell Company gives full credit to the initiative and ability of its founder, the late Mr. Revell, who carried on to success despite the total loss of his initial enterprise in the Chicago fire of 1871 and another disastrous fire some years later.

As a young man, Mr. Revell came under the influence of D. L. Moody in an unusual way—an influence that was further intensified by Mr. Moody's marriage some time later to Mr. Revell's sister, Emma. Mr. Moody was ten years older than his brother-in-law. To encourage him, he suggested that Mr. Revell edit and publish a monthly periodical



The Late Fleming H. Revell

which Mr. Moody had just started in a crude way under the title *Everybody's Paper*.

Immediately, Mr. Revell as editor saw the need for great improvement, and with this in mind, he went abroad for help. The first of his record number of ninety-eight crossings of the Atlantic was for the purpose of trying to persuade the editor of an English magazine to supply him material which could be used in his paper in America. The editor was not cordial to the idea at first, until he learned that the Chicago fire had destroyed all of Mr. Revell's records and practically all of his possessions.

Then to help a hard-pressed but eager young man far away from home, he relented, and Mr. Revell returned to Chicago with much needed material, only to find that Chicago was out of the question for the present time. So he turned his steps to New York City, where for two years the paper was issued. Before long he had built up his monthly magazine to a circulation exceeding a quarter of a million, doing the editing, publishing, and selling work himself. Gradually, on the advice and solicitation of friends, the young publisher, now back in Chicago, began to import single copies of British published books. Then he bought sheets and plates. His first printed book was "Grace and Truth," which, during all the years that followed, has found ready sale and is still made available for many thousands of readers.

Thus the business that was inspired by Mr. Moody and has for many years carried the slogan "Publishers of Evangelical Literature," rapidly broadened in its field and has risen to new heights. With Fleming H. Revell as president, and with the addition

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Wartime paper restrictions may prevent our publishing the full number of copies of The Upper Room for next quarter. Some orders that come in late may not be filled. For this reason, we ask that you share your copy with other members of the family or friends, so that every copy of this much-loved quarterly may do the maximum service. After the paper shortage is over, we confidently expect the circulation of this, the world's favorite book of daily devotions, to continue setting new records for religious publications.

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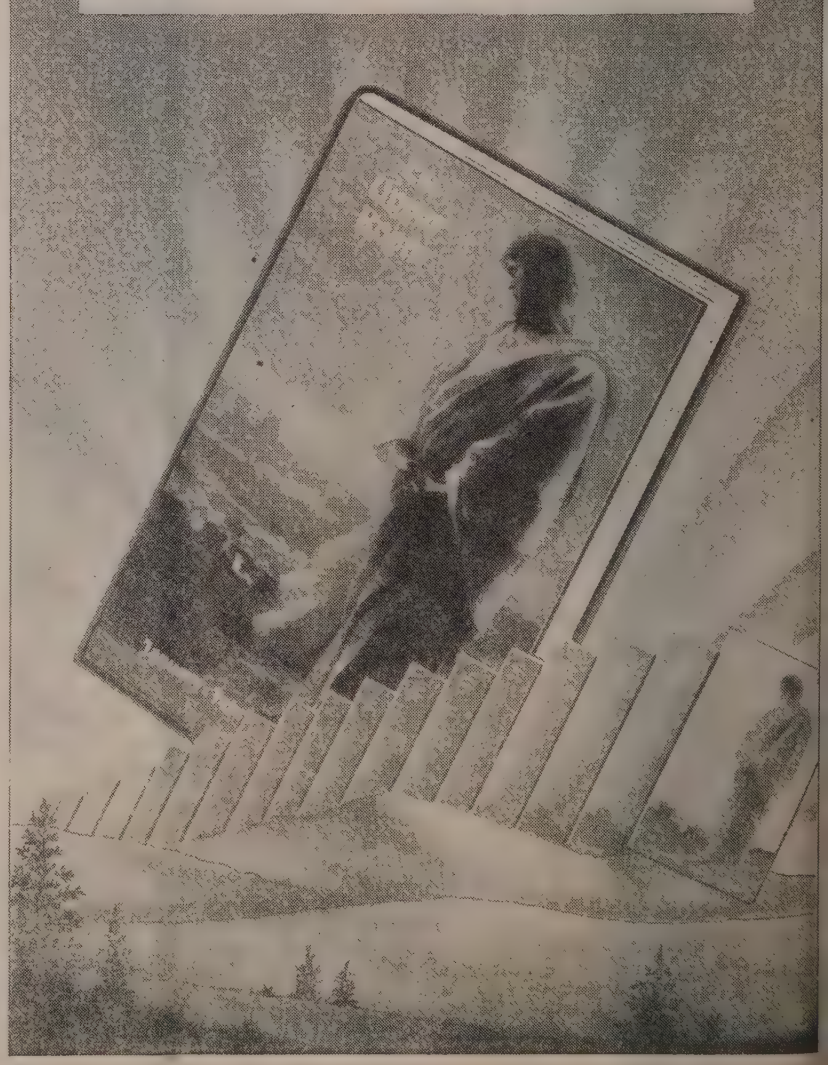

George H. Doran as vice-president, and late S. Edgar Briggs as managing director the New York house, the Fleming H. vell Company, which was organized in 90, was soon given world recognition as e of the first, if not the first wholly inde- ndent, religious publishing companies in nerica.

In 1904 the Company moved its head- arters to 158 Fifth Avenue, New York, t the Chicago office and retail store was intained until a few years ago.

Fleming H. Revell, Jr., now chairman of Board of Directors, was educated at wrenceville and Yale. He had his early blishing experience as a salesman for the mpany, and was closely associated with father in managing the business and be- me president in 1928. His cousin, William Barbour, graduated at Wesleyan in 1909, d has been associated with the company r since. He is now its president.

William H. Wooster is secretary, having ved his apprenticeship in the office of the *blishers Weekly,* and later with Baker & ylor Company. Frederick Maresch is treas- er, having joined the company in 1909. th are also directors of the company.

1942, Wilbur H. Davies, well qualified rough his long connection with the Asso- tion Press and Pilgrim Press, became sales nager.

Since 1898, the Revell Company has occu- d present offices in the Presbyterian Build- g, but the Company has no exclusive rela- nship with any denomination. Last year ought an additional feature to its list, and lay new Association Press books of general de interest form a part of the well-known vell catalogue.

Wings on a Sky-Pilot

The Methodist Commission on Chaplains just received the following from Head- arters, the Ninth Air Force, European eater of Operations:

'A Ninth Air Force Command Head- arters:—They are putting wings on the pilots these days—take it from Captain lton B. Crist, protestant chaplain of a nth Air Force Tactical Air Command it somewhere in Holland.

Chaplain Crist conducted services on a recent Sunday in three different countries—Belgium, Holland and Germany.

"Church for the American soldiers in the liberated countries is where they hang their tin hats, and Chaplain Crist was carrying the services to his flock. Beginning at 8 a.m. with services for a unit stationed at a Catholic school in Belgium, he moved on to a resort hotel in Holland for an early afternoon sermon, and wound up the day's services in a requisitioned German home in the heart of the Siegfried Line.

"'Apparently the owner of the home was a friend of Adolph Hitler,' explained Crist, 'for there were snapshots all over the place showing the owner and the Fuehrer shaking hands.'

"The chaplain provides his own music too, for his jeep driver, Corp. Donald McDonald, Waxahachie, Tex., doubles in brass as organist, and the organ rides the rear seat of the jeep in traveling."

In civilian life he was pastor of Methodist churches in and near Washington, and is a member of the Baltimore Conference.

In 1930 he graduated from the American University where he was active in athletics and all student activities. He was captain of the football team, president of his graduating class, a member of the Dramatic Club, and vice-president of the History Club.

Chaplain Crist was appointed May 20, 1942, and went overseas in June, 1943.

Newly Appointed Methodist Chaplains

United States Naval Reserve

(During month of October)

Joseph Norris Loper, Somerville, Mass.
Joseph Albert Bridewell, Columbia, Miss.
Wallace Thornton Mangum, Montrose, Miss.
William Alfred Rock, Jr., Misenheim, N. C.
Benjamin James Ridgley, Skinner's Eddy, Pa.
Jesse Hamby Barton, Athens, Ga.
Chauncey Warren Ellison, Elmira, N. Y.
James Brown McLarty, Belmont, N. C.
Robert Eldon Marston, Chester, N. J.
Joseph Pryer McCluskey, Jr., Knoxville, Tenn.

Army of the United States

Harold Waldemar Jensen, Patoka, Ill.
Lowell George McCoy, Philo, Ohio.
Thomas Franklin Stevenson, Decatur, Ala.
Walter Burwell Pruett, Kinmundy, Ill.
Clarence Wilson Canafax, Haslet, Tex.
Joseph Franklin Callender, Henderson, Ky.
William Rodney Shaw, Conway, Ark.
Ray Dean Seals, Eureka Spring, Ark.
Arthur Seymour Joice, Taberg, N. Y.
Thomas Alston Summey, Jr., Atlanta, Ga.

Promotions

First Lieutenant to Captain—George Edgar Kelsey (West Wis. Conf.), James Monroe Moore (North Ga. Conf.), Charles F. Golden (South Western Conf.), Kenneth E. Metcalf (North West Iowa Conf.), Kendall B. Burgess (Troy Conf.), Comer H. Hastings (Memphis Conf.), Toburn Speicher (North West Iowa), James E. Tucker (South Ill. Conf.), Willis Thompson Wrenn (Memphis Conf.), Douglas Marvin Ray (Miss., C. E., Conf.).

First Lieutenant to Captain—Hugh Freedom Blaylock (N. W. Texas Conf.), Paul A. Barker (N. Ind. Conf.), William E. Bishop (Tenn. Conf.).

Captain to Major—James M. Becker (S.W. Missouri Conf.), Don Alvin Cooke (Fla. Conf.), Dwayne H. Mengel (Ohio Conf.), Umsted S. Pitts (N. Alabama Conf.), Wilmer P. Fulmer (Pacific North West Conf.).

A Heartening Bequest

Friends of the Preachers' Aid Society of the New England Conference will be heartened by the announcement of its treasurer, Mr. Stanley O. MacMullen, of the recent receipt of $14,000 from the estate of Miss Adaline V. Hoyt. In her will Miss Hoyt provided that this should constitute a memorial to her parents, the Reverend and Mrs. George Hoyt and her sister, Frances E. Hoyt.

The Hoyt sisters were active members of the Cliftondale Methodist Church, where Adaline served a number of years as recording secretary of the Official Board and Quarterly Conference. Following their retirement as school teachers they removed to Lynn Haven, Florida, where both passed away. After correspondence with her former district superintendent, Dr. Webster H. Powell, then executive secretary of the Preachers' Aid Society, Miss Hoyt's intentions were crystalized in her will.

In commenting on the bequest, the present executive secretary, Dr. George E. Heath, said, "Remembrance of the Preachers' Aid Society in wills is greatly needed if the New England Conference is to do the just and equitable thing by our retired ministers and their wives. Our Pension Fund must be increased by a number of hundreds of thousands of dollars before we shall be able to put our pension affairs on a sound and satisfactory basis."

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BOOKS

"Faith of Our Fighters"

"Faith of our Fighters," by Chaplain Elwood C. Nance, Dean of the Chaplains' School at Camp Devens, which recently moved from Harvard to Devens, is the outstanding book in this field which has been compiled during this war.

It is published by The Bethany Press, well printed, with hundreds of illustrations; a solid, substantial book which covers Protestant, Jewish, and Catholic faiths. It is a well balanced book in its interpretaton of the three great faiths. It has several Methodist contributions in its pages; the first chapter being by Chaplain Philip H. Oxnam on "I Know They Believe"; one by Dr. Jacob Payton on "Three Faiths—One God"; one by Dr. Ralph Stoody on "Chaplain Jim, U. S. A"; three chapters by Dr. William L. Stidger on General Marshall, General MacArthur, and General Eisenhower; and one by Dr. Clarence W. Hall, editor of *The Link,* on "Dr. Poling Reports Dynamic Faith at the Front."

It is the type of a book which will be used by preachers and Sunday school teachers for human interest stories during the war, and by writers as a source book for years after the war is over. Chaplain Nance has had hundreds of Methodist ministers go through his school at Harvard and Fort Devens into the Chaplaincy during this war period. (The Bethany Press: St. Louis. Price, $2.)

Toward Racial Understanding

Few manuals are better timed to current need than Mildred Moody Eakin's latest published work, "Getting Acquainted with Jewish Neighbors." Convinced that the development of saner racial attitudes waits on sound childhood training, this experienced religious educator has compiled a series of projects, procedures, and experiments for boys and girls in the Junior and Intermediate Departments of our Church Schools. These programs in appreciation include visits to synagogues and the cultivation of an acquaintance with Jewish symbols, festivals, music, and biography. Mrs. Eakin offers a sound psychological approach and employs case histories of problems. Her style here, as always, is simple and effective. Alert church and settlement workers will find this book an excellent supplement to their present resources. (The Macmillan Company: New York. Price, $1.)

Books Just Received

Between Eternities. By Grace Noll Crowell. Harper and Bros.: New York. Price, $1.

Walkin' Preacher of the Ozarks. By Guy Howard. Harper and Bros.: New York. Price, $2.50.

The Light Is Still Shining. By Stuart R. Oglesby. Fleming H. Revell Co.: New York. Price, $2.

Man's Destiny. An essay on a Universal Religion. Driftwood Press: Vermont. Price, 50 cents.

The Children of Light and the Children of Darkness. By Reinhold Niebuhr. Charles Scribner's Sons: New York. Price, $2.

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We must have the Church— if we would have World Order

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Augusta District Letter

★

H. F. ALDRICH, Superintendent

So long a time has elapsed since a letter from this district has appeared in the HERALD that it will take too much space to enumerate all the events which have occurred. Two notable meetings should have a brief reporting.

The East Livermore Campmeeting Association held its ninety-seventh campmeeting in August, and during the session plans were started for the centennial celebration of this camp. Held during an extremely hot period of weather, the day attendance was not so great as the year before, but the evenings were better attended. On the last Sunday, when Bishop Lewis O. Hartman was the afternoon preacher, some one remarked that the audience was something like the old days when the campmeeting was in higher favor with the people. Much has been done to improve the physical aspects of the grounds and buildings, and much more improvement is contemplated.

The District Conference, held in Oakland received the support of ministers and laity to a gratifying extent. There the opening guns of the Crusade for Christ were fired. Again Bishop Hartman was the principal speaker, and burned the mortgage on the property of the Oakland Church at the evening service. Dr. Harry Worley, of Foochow, China, now on furlough in America, proved to be the most interesting speaker who has appeared before an Augusta district audience for a long time.

Another meeting of import was held in Waterville this fall, which was known as the Planning Conference of the Board of Education. Even more thoughtfully than usual were the problems of the times pondered. One outstanding conclusion came from the deliberations of those two days together, viz., the time has come for the church to move out into the homes of the people, first finding for itself the power of the Evangel, in order to have something to offer the hungry multitudes. It was brought out that many children and young people are lost to the church because there is not sufficient consecrated leadership to lead the youth into a knowledge and experience of God. There are intelligence and capacity enough, but not enough dedication.

Following the Planning Conference, the Rev. Alfred H. Ives, of Winthrop, the district secretary of education, started planning district wide work in the field of Christia education. He organized the district staf consisting of himself, the Rev. George Vol of Searsport, adult leader; the Rev. Hanfor D. Wright, youth leader; and Mrs. Wrigh children's leader; each ministering in his r spective field. So far conferences have bee held in five centers of the district, the mee ings convening at 4.30 in the afternoon, an continuing until 9.00 in the evening. Th district superintendent has accompanied th team to present the Crusade for Christ in th evening. More than two hundred peopl have gained the benefit of this movemen Several more conferences are to be held.

The Annual District Youth Rally wa held on October 26, at Skowhegan, under th leadership of the district youth leader, th Rev. Hanford D. Wright. Nearly two hun dred young people gathered for this even and were well taken care of by the peopl of Skowhegan. The Rev. H. Newton Cla was the speaker. The Rev. Pierce Johnson of Solon, was elected as the president for th coming year.

During the summer the fiftieth anniversar of the beginning of the Winslow's Mill Church was celebrated, and this fall ou church in Strong celebrated the one hundre and fiftieth anniversary of the coming o Jesse Lee to that place and beginning w there. The people at Strong are happy i a completely renewed auditorium which i particularly attractive in color design an arrangement.

At every turn memorial services are be ing held for service men who have bee robbed of their mortal lives in this war. I too many places the gold stars are appearing on service rolls. Invariably these service have capacity attendance, which leads mor than one pastor to observe that there ar people enough in any given constituency t occupy the pews completely if there wer sufficient interest in religion.

Several pastoral changes are to be noted The Rev. Pierce Johnson, from Iowa, cam to the ministry of the federation at Solon i July, and the Rev. Michael Millen, also o Iowa, came to the pulpit at Fairfield an Fairfield Center in September, taking th place of the Rev. Lawrence S. Staples, wh became a chaplain. Our church at Bruns wick has been without a settled pastor sinc Conference until the Rev. Ralph J. Barro was transferred to Brunswick from Berwick assuming his new duties on November 1st Recently the Rev. Horace Haskell, a retire minister, who has served the federation a

Mt. Vernon for more than a year, relinquished his work there. A supply pastor will carry on for the winter.

Finances appear to be the most easily accomplished of all the varied enterprises of the local church. Every church reports a healthy condition of the treasury, both of benevolence and local expense. In addition, a number of churches have been making extensive improvements to the property. The most notable is at Corinna, which has already been reported in the HERALD. Wesley Church, Bath, has made repairs to the walls of the building, redecorated the auditorium, and vestry. The young people have furnished a room in the second story of the church building which is the most attractive place for the youth to meet that has ever come to the observation of this district superintendent. They are very proud of this achievement.

Richmond has a beautiful building in the center of town, all resplendent in new paint. The parsonage also has been completely renovated. Much of this was the gift of one of the members who did vast good works with her wealth. Miss Lillian Hill will long be remembered in Richmond, and also in a wide area for her fine Christian character and helpfulness to many causes. She passed away this summer, but her works follow after her. The local church, and the retired folks of the Maine Conference will remember her in the years to come through generous bequests in her will. Green Street Church in Augusta, shared in the estate also with a generous sum, to make possible a new pipe organ in that church.

Our church building at Winthrop has been transformed in appearance by coats of white paint. Extensive repairs have been made at Hartland, Randolph, Oakland, Hallowell, Skowhegan, and in several other places the people are ready to do needed work as soon as workmen can be secured.

Several pastors have received new members this fall. Some of the small churches are doing better in this field than some of the larger churches. Recently the district superintendent saw a half dozen fine adults received into one of the very small churches. Several pastors are planning evangelistic services, and two pastors have signified a desire to help in evangelistic services. Recently one pastor remarked, "For the first fifteen years of my ministry, I was greatly concerned about the other person's religion, but now I am concerned about my own." This looks like leaven. It will be a great day for the church when both pastors and people become concerned about their religion enough to get a new baptism of the grace of God in our lives, to know Him and the power of His might, so that we can go out to the unreached in the Name of Christ with the good news which, first of all, has become an experience within us, so that we simply witness to what we have seen and heard. May God give us the victory in these momentous days.

May the Light of Christmas Burn Brightly in Our Homes

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Posthumous Awards to Pastor's Sons

The Rev. Roland L. Luerich, pastor of Epworth Methodist Church, Elizabeth, N. J., and Mrs. Luerich have given two sons within six months to the winning of the war. Word came to them in October of a posthumous award of a Silver Star for gallantry in action to First Lieutenant Roland L. Luerich, Jr. The citation indicated that Lieutenant Luerich, a member of an armored engineer battalion, exposed himself to enemy sniper fire by crawling out on a bridge and releasing a pin which had refused to operate. The bridge immediately fell into its proper position, and the combat command proceeded toward its objective. Later in the day (June 4, 1944), Lieutenant Luerich was killed in a fire fight with an enemy strongpoint overlooking a road down which our own armor had to pass. Lieutenant Luerich had participated in the invasions of North Africa, Sicily and Italy. He was on the Anzio beachhead and Cassino, and in the advance toward Rome. He entered the army in 1942 immediately following his graduation from the Citadel Military College at Charlestown, S. C.

The lieutenant's death followed by six months that of his brother, Aviation Cadet Wallace H. Luerich, 22, who was killed November 27, 1943, in a training flight at Marianna Field, Fla., a few days before he was to have received his wings. Major General T. J. Hanley, Jr., sent the wings to his mother with the comment, "You can rightly share the pride that would have been his in achieving these coveted wings. The Army Air Forces presents them to you in honor of his service and sacrifice."

Church Register

HERALD CALENDAR

Florida Conference, Hastings, Bishop L. H. King, December 14
W.S.C.S. Conference Meeting, St. Mark's Church, Brookline, January 9
South Florida Conference, Bishop L. H. King, January 18
Northeastern Jurisdictional Meeting, Atlantic City, N. J., January 29, 30, 31
Puerto Rico Conference, Bishop C. W. Flint, February 7

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56	45	65	51	74	60
57	45	66	51	75	62
58	46	67	52	76	63
59	47	68	53	77	65
60	47	69	54	78	67
61	48	70	55	79	69
62	48	71	56	80	70
63	49	72	58		

When two persons are included, give us the dates of birth of the two and we will quote you the rates.

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